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ABSTRACT

Personal interviews with clients of the Calgary Indian Friendship Center and two other similar centers established a need for a program to enhance the social functioning of elderly aboriginals in Calgary. The needs focused on lack of transportation, inaccessible or inadequate medical care, isolation, elder abuse, and inadequate housing. The consensus of those interviewed was that a weekly group would be ideal. Suggestions for activities included crafts, informal discussions, bingos, sewing, round dances, and story-telling. The sample intervention project describes a weekly group running from noon to three o'clock on Fridays with a flexible schedule and an open attendance policy. The general format includes socialization during lunch, a sweetgrass ceremony and prayer, group discussion, announcements, the primary activity, and another sweetgrass ceremony and closing prayer. Leadership includes a paid staff member (to be phased out gradually) and a pool of volunteers. Expenses include staffing costs, rent, materials, transportation, refreshments, advertising, office supplies, and phone and fax. This report contains: (1) sample letters of introduction to the program; (2) facility requirements; (3) sample activities with goals, materials, and possible problems and solutions; (4) program evaluation methods; and (5) a troubleshooting chart. Appendices contain a story for storytelling, a list of resource persons, and a list of sources of volunteers. (KS)

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ED 366 481

The Sharing Circle of Wisdom
A Group for Elderly Aboriginals

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Abstract

In our society, aging aboriginals face a wide range of difficult issues. Research into medical, financial, and social needs has illustrated several issues such as insufficient or inaccessible medical care, inadequate housing, racism, and lack of support. The purpose of this project is to initiate addressing these problems through direct intervention. Increased knowledge, skills, and confidence will hopefully empower aging aboriginals to cope with these problems on their own. What follows is our route to that destination.

Sharing Circle of Wisdom

Introduction

The Medicine Wheel is a fundamental part of aboriginal religion and healing. It describes the cyclical nature of birth, life, and death found in every aspect of the world. The name of this project was chosen because it reflects both the gentle acceptance of old age found in so many elderly aboriginals, and the wisdom these people have gained.

Following a literature review and a statement of purpose, a needs identification will be outlined. Finally, an overview of a sample intervention project will be presented.

Literature Review

The literature concerning elderly aboriginals was somewhat limited. A search of the Eric CD-ROM file, as well as Psychology and Sociology Abstracts was conducted using the following parameters:

a) Years 1977-1993

b) Terms of reference: - elderly
- native
- American Indian

From this search 19 articles were determined to be pertinent. These can be broken down into several categories. These are

availability of and need for services (Bane, 1992; Kramer, 1990; House Select Committee on Aging, 1988; Joe, 1986; Senate Special Committee on Aging, 1986; National Indian Council on Aging, 1982; National Indian Council on Aging, 1981; Versen, 1981; Murdock, 1978), culture and environment as it relates to life satisfaction (Chipperfield & Havens, 1992; Harvey & Cap, 1987; Johnson et al, 1984; Weibel-Orlando, 1982), needs and issues (Glor, 1991; Yee, 1990; Indian Nations at Risk Task Force & National Advisory Council on Indian Education, 1990; Yew, 1990; Manson, 1989; Bienvienue & Havens, 1986), racial differences (Blanford & Chappell, 1990; Strain & Chappell, 1989; Harris et al, 1989; Michegan State Department of Public Health, 1988; Bienvienue & Havens, 1986; Markides, 1986), information on native culture (Kramer et al, 1990; Hanson, 1980), the ability of the elderly to help others (Leibow, 1983), future trends (Hillabrant, 1991), and changes in aboriginal societies (Zitzow, 1990).

Purpose

The overall purpose of this group will be to enhance the social functioning of elderly aboriginals in Calgary. As part of this mandate several issues will be addressed, including loneliness, isolation, abuse, lack of resources, and inadequate living skills.

Addressing these issues will be done in several ways. Considerable effort will be spent on developing an atmosphere for social interaction. Such an environment needs to be established so that the clients will be able to meet others, learn about each other, and have an opportunity to be with their peers.

Within the framework of this socialization, information on community resources will be made available. Pamphlets from other agencies, a summary of resources written by the staff in both English and in several aboriginal languages, and access to a resource worker will be offered to anyone in need.

Finally, individual empowerment will be targeted. There will be one paid worker who will have, as one of their goals, the responsibility for creating a leadership structure that will allow the group to be totally self-sufficient within one year. This will offer opportunities for personal and group independance that may have been absent for many elderly aboriginals (eg. due to residential schools, federally controlled reserves).

Needs Assessment

The 1986 Statistics Canada Census reports that there are 490 aboriginals in Calgary who are over the age of 55. Those living in boarding houses, those who are transient, and those who are isolated, whether by family members or of their own volition, are not included in this Census. Because of this, the actual figures may be much higher.

According to Kramer et al (1990), "...most American Indians life off reservations in the nations cities..." Personal interviews with clients of the Calgary Indian Friendship Center have shown that there are many aboriginals who have little to no contact with their bands' reserves.

Weibel-Orlando (1990) cites "...location of significant family members, viable membership in the chose community, economic pragmatism, and availability of health services..." as reasons for choice of residence. Reasons given at the Calgary Indian Friendship Center for living in Calgary fell within these categories.

In spite of the number of urban aboriginals, there is very little help available to them. The resources used by the elderly of other cultures is often inaccessible to elderly aboriginals due to language barriers and racism, according to the group interviewed at the Calgary Indian Friendship Center. Another problem described by the people interviewed was the limits imposed on their abilities to access resources imposed by the intimidation often felt by members

of this group when confronting bureaucracy.

Presently all that is available is the Calgary Indian Friendship Centre and the Mawuson Senior's Centre. The Calgary Indian Friendship Centre has no programs specifically for seniors, and the Mawuson Centre only meets once per month and does not offer help with developing learning or living skills. While these are both excellent facilities, neither one has programs in place that target the needs of this particular group.

Verification of Need

While examining the need for this project, personal interviews at the Calgary Indian Friendship Centre, the Mawuson Senior's Centre, and the Lethbridge Friendship Centre have suggested that there is a gap in services for elderly aboriginals. Mike Bruised-Head at the Lethbridge Friendship Center and Wayne Courchene at the Calgary Friendship Center have both indicated that, while funding is obtainable for a project like this, the people necessary to implement it are unavailable.

Because of literacy and language difficulties, personal interviews rather than questionnaires were chosen for gathering information. A group of nine elderly aboriginals were interviewed at the Calgary Friendship Centre. Questions asked included;

1. What problems exist now?
2. Would a weekly group be effective?
3. What activities would be appropriate in this group?
4. Is there a need to discuss social issues in this group?
5. What would be inappropriate discussion topics?
6. Should the meetings be during the day or in the evening?

The needs focused on lack of transportation, inaccessible or inadequate medical care, isolation, elder abuse (emotional, physical, and financial), and inadequate housing.

The consensus of those interviewed was that a weekly group would be ideal and suggestions for activities included crafts, informal discussions, bingos, sewing, round dances, and story-telling. Discussion of most social issues was considered useful, but suicide, AIDS, and abortion were considered inappropriate topics because of social taboos and the feelings of those interviewed that they had already been overexposed to these issues.

An interesting occurrence that may be worth noting is that the only male in the group interviewed left near the beginning of the discussion. The women who were left did not think male involvement in the group would be possible because of strict social rules relating to gender roles. So, while men and women would both be welcome, it is expected that male participation would likely be limited.

Sample Intervention Project

What follows is a description of a sample intervention project. It includes a description of the format, a sample budget, model letters of introduction and funding requests, facility requirements, outlines of five possible activities, methods for evaluating the project, and a list of potential problems and possible solutions.

Format Description

Description

One of the most important things social workers must give clients is respect. Elderly aboriginals are no exception. If what they are and are not allowed to do is dictated to them, they will very likely move on to somewhere where they are treated with the respect they deserve. Because of this, this project has been designed so as to be as flexible and responsive to the needs and wants of its target group as is possible.

In order to achieve this flexibility, attendance would have to be open. If the consequences of not attending every week are that the members not attend at all, there will soon be no members.

The activities will also reflect this openness. There will be scheduled activities but, in most cases, the clients would be welcome to show up whenever they chose to. The group leader would have administrative tasks during the mornings and would be available on a one to one basis during this time.

The group would run from noon to three o'clock in the afternoon on Fridays. This keeps the seniors from having to wake up too early or be out after dark. It also provides them with activities while roommates, adult children, etc. may be at work. Friday was chosen because The Calgary Indian Friendship Center serves a lunch every Friday at noon. By starting the meeting at the same time as the lunch, we allow for socialization, flexibility in the arrival

time for the members, and a nutritious meal at least once per week for those whose nutritional needs may not be being met through the rest of the week.

The group would, ideally, be between 15 and 20 members. This number is large enough that there will be people to participate without centering out those who do not wish to take part. There are also few enough people that every member will have the opportunity to participate.

Itinerary

While the concerns or wants of the clients might demand that a flexibility in the execution of the afternoon's plans, each session would be planned around a general format.

First, any setting up would be done by the staff member, and volunteers and group members as needed.

As the rest of the group arrived lunch would be eaten, allowing 30 to 45 minutes of informal discussion. This socializing would, hopefully, begin to set a warm, secure setting. It would also allow the staff and volunteers to circulate among the group members to learn what pressing issues were concerning the members.

After the meal, when most of the participants had arrived, the group leader would call everyone together in a circle where the meeting would begin with a sweetgrass ceremony and prayer. Because of the religious significance of sweetgrass, the members and an elder would have to be consulted as to its appropriateness.

Once the sweetgrass and prayer ceremony were finished, the group would be opened up for discussion. This discussion would begin with any personal issues anyone wanted to share with the group. Announcements about community issues and events, a brief description of the day's activities, and future plans would be discussed.

Next would be the day's agenda. For descriptions of possible alternatives, please see the **Activities** section.

When the primary activity was finished, there would be clean up, and verbal feedback from the members.

Finally, the group would have another sweetgrass ceremony and a closing prayer. The afternoon would end with a review of the day done between the staff member and the volunteers.

Because many aboriginal cultures value appreciating the moment more than strict adherence to schedules, the time allotted for each afternoon and for each activity would have to be flexible. The staff member or group leader would have to feel comfortable deviating from the schedule when necessary.

Leadership

Leadership would have two components. The first would be a staff member and the second would be a volunteer network that would eventually take over the duties of the paid staff member.

The staff member would be a contracted employee with an awareness of aboriginal culture, and with training or experience working with groups. In addition, they would need good communication, leadership, problem solving, and organizational skills.

This staff member would be responsible for coordinating activities, and for confirming that tasks are completed (eg materials, food, etc. have been picked up). They would also be responsible for selecting appropriate volunteers, as well as scheduling and directing these volunteers and ensuring that they are properly trained and supported. They would act as a liaison between funding agencies and the group, making sure that the budget is adhered to, seeking new funding sources, and finding new members. They would also act as a one-to-one resource worker and support for individual members of the group.

The worker's final responsibility would be twofold. First they would be responsible for gradually reducing their role in the group until the group was self-sufficient. Second, they would ensure that there is an ongoing, permanent resource available to the group for consultation whenever necessary.

The staff member would be supported by a pool of volunteers. These volunteers would need communication skills, knowledge of

aboriginal issues and those related to elderly clients, and commitment to the group. They would also need to know about the goals of this project and how it is run on an everyday basis. These skills and knowledge would come from their past experience, from a training program, and from experience with the group.

The duties of the volunteers would include driving members to the meetings who were without transportation. Volunteers would use their own vehicles, or the Calgary Indian Friendship Center's van as was required. They would also act as general assistants to the staff member.

Finally, the age of the target group demands that staff and volunteers be certified in both standard first-aid and CPR.

Budget

Annual Expenses

1. Staffing costs - $15/hr @ 8 hrs/week	$6240.00
2. Rent - Friendship Center $10/day @ 1 day/week	$ 520.00
3. Materials - $30/meeting	$1560.00
4. Transportation - CIFC's van @ $15/meeting	$ 780.00
5. Refreshments/lunch - $40/meeting	$2080.00
6. Petty cash	$ 150.00
7. Advertising - Initial $150, ongoing $10/month	$ 270.00
8. Office supplies - $10/month	$ 120.00
9. Phone and fax	$ 100.00
Total -	$11820.00

Funding would be sought from such sources as the United Way, the Calgary Indian Friendship Centre, the provincial government, and Health and Welfare Canada through the New Horizons and Seniors Independance Program. Private donations might also have to be solicited if funding was insufficient.

Sample Letter of Introduction

The Sharing Circle of
Wisdom Project
123 4 St. S.W.
Calgary, Alberta
T1T 1T1

November 25, 1992

Addressee

re: The Sharing Circle of Wisdom

Dear :

Research done through both literature and personal interviews has shown us that there is a definite need for support for many elderly aboriginals. Inaccessible medical care and transportation, inadequate housing, isolation, and poverty are all interfering with these people's efforts to achieve a reasonable quality of life. This research has also shown us that there are, presently, no programs running in Calgary or the surrounding area that can fulfil this need.

In order to address this gap in service, we are developing a support group for aboriginals, from any tribe or area, who are over the age of 55. The group would combine socialization, resourcing, and peer support in an effort to help these elderly aboriginals to function at their best in the often challenging environment of Calgary.

If you have any questions, concerns, or comments about this project, please feel free to call us at 234-5678.

Sincerely,

The Sharing Circle of Wisdom Project

Sample Letter Requesting Funding

The Sharing Circle of
Wisdom Project
123 4 St. S.W.
Calgary, Alberta
T1T 1T1

November 25, 1992

Addressee

re: Funding

Dear :

We are a group of social workers developing a program focused on the needs of aboriginals over 55 years old who are living in urban settings.

Our research has shown us substantial gaps in service in health care, transportation, socialization, and cultural acclimatization.

The program we are developing would have enhancing the social functioning of elderly aboriginals as its main objective. This would be achieved by setting up weekly meetings, through which resources, education, and socialization would be made available to whomever needed them.

While there is a clear need for a project like this, there are no similar programs currently running anywhere in Calgary or the surrounding area.

At this time we have completed a plan that would carry us through the first year. So far, we have secured agreements for a meeting place and for discounts on advertising materials.

Unfortunately, we have not found all of the resources necessary for starting this project. We still have a shortfall of $9220.00. A detailed breakdown of this need can be found in the attached budget.

We are trying to raise this final $9220.00 through a donation drive. It is to this end that we are writing to you.

If, after reading this letter and the attached budget, you have any questions, concerns or comments please do not hesitate to call us at 234-5678 during office hours.

Thank you for your consideration in this matter.

Yours truly,

The Sharing Circle of Wisdom Project

Facility Requirements

This group would have several specific requirements in order to run successfully. It would need a quiet, private meeting place with enough room and chairs for 15-20 people. This facility would also have to be accessible to the handicapped. If any activities were to involve cooking, a kitchen area would be necessary. Finally, it would have to be comfortably decorated, or able to be comfortably decorated.

Transportation of most members would be done by volunteers, but a van would be necessary to pick up those who had no other means of getting to the meetings.

The Calgary Indian Friendship Center has a classroom on the second floor of their building. The Centre also has lunch on Fridays, and is familiar to many of the elderly aboriginals in Calgary. In addition, the director of the Friendship Centre has expressed an interest in this project. All of these factors point to the Calgary Indian Friendship Centre as an ideal location, provided they are amenable to such use of their facilities.

Activities

Activity One

Title: Storytelling

Time/Date/Setting: As per usual group itinerary.

Number of Participants/Leaders: Full group membership.

Goals: -Increased awareness of history;
-Increased awareness of each other's cultures and;
-Trust and comfort building.

Objectives: -Leader will introduce Napi to the group;
-One of the leaders will start with his own story (see Appendix "A" for a suggested story) and;
-The others will share their own stories.

Materials and equipment: -None.

Long-term value: -Increased self-esteem;
-Awareness of other cultures and histories and;
-Staying mentally active.

Positive rules: -Listen respectfully and;
-Accept individual interpretations of stories.

Motivation system: -Personal validation and contribution to the group.

Possible problems: -Non-accepting attitudes;
-Rejection of the process;
-Members not having stories to tell and;
-Duplicate stories.

Strategies for intervention: -Discuss non-acceptance in the group;
-Ask disruptive members to join in or to leave;
-If the majority do not want to tell stories, move to another activity;
-If members do not have a story to tell ask for a personal story and;
-If stories are duplicated, ask for the second version of the same story or a personal story from the second group member.

Implementation strategy:

1. Leader introduces activity;
2. Leader tells a story;
3. Others tell their stories as they volunteer;
4. Discussion is encouraged by having the leader ask questions about the story and ask for comments from the other group members;
5. Summarization of the activity.

Activity Two

Title: Personal possessions

Time/Date/Setting: As per usual.

Number of Participants/Leaders: Full group membership.

Goals: -Increased awareness of history;
-Increased awareness of each other's cultures and;
-Trust and comfort building.

Objectives: -Each person will bring a personal possession of significance and tell a story related to it. This will have been announced at the previous meeting so that the members would know to bring something.

Materials: -Personal items from the members.

Long-term value: -Increased self-esteem;
-Awareness of other cultures and histories and;
-Staying mentally active.

Positive rules: -Listen respectfully and;
-Accept the importance of personal items.

Motivation system: -Personal validation and contribution to the group.

Possible problems: -Members judging other members harshly;
-Rejection of the concept;
-Members not having stories to tell and;
-Members forgetting to bring an item.

Strategies for intervention: -Discuss judgement and, if necessary, inter-tribal racism in the group;
-Ask disruptive members to join in or to leave;
-If the majority do not want to tell stories, move to another activity;
-If members do not have a story to tell about what they brought, ask for a personal story and;
-If stories are duplicated, ask for the second version of the same story or a personal story from the second group member.

Implementation strategy:

1. Leader introduces the activity;
2. Leader shares their own item and story;
3. Members will describe the item, where and how they obtained it, why it is significant to them;
4. Conversations and discussions will be encouraged through questions and comments from leader and members;
5. Summarization of the activity.

Activity Three

Title: Feast - potluck of traditional foods.

Time/Date/Setting: In the gym at the Friendship Centre.

Number of Participants/Leaders: - Full group membership;
(Extra volunteers would be necessary to help prepare the food.)

Goals: -Everyone gets to learn about other's cultural dishes;
-Bring the group together with the sharing of a meal;
-Offer a nutritious, filling meal to those members who do not eat nutritionally.

Objectives: - To break down interpersonal barriers and strengthen social ties between group members.

Materials: -Eating and cooking utensils, which are already at the Friendship Centre;
-Food to prepare. "Indian Tacos" is one possibility. These have the same fillings as Mexican tacos, but are wrapped in fried bread rather than tacos.

Long-term value: -Enhancement of group cohesiveness;
-Enrichment of personal contacts for the members.

Positive rules: - Normal table manners. Any discussion of proper rules for eating runs the risk of seriously insulting the members.

Motivation: - They will, hopefully, be motivated by the pleasant environment that comes from sharing a meal with friends.

Possible problems: -Food allergies;
-Diabetes;
-Doctor or religion mandated diets;
-Not enough food and;
-Ruined (burnt, dropped, etc) food.

Interventive strategies: -Offer alternative dishes;
-Have people sign up and;
-Make extra food.

Implementation strategy:

1. Permission from the Friendship Centre;
2. Plan the menu;
3. Plan the volunteer schedule;
4. Pick up food and special cooking utensils;
5. Phone for confirmation of attendance;
6. Set up the tables;
7. Cook the meal;
8. Bless the food;
9. Serve and eat the meal;
10. Dessert and conversation after the meal;
11. Clean up.

Activity Four

Title: Round dance.

Time/Date/Setting: As per usual.

Number of Participants/Leaders: - Full group membership.

Goals: - Increased group cohesiveness;
- Offer physical activity to the members.

Objectives: -Each person will develop a closer bond with the other members of the group;
-Each person will participate in gentle physical exercise.

Materials: - A drum or a tape recording of appropriate music.

Long-term value: -Develop a stronger group identity;
-Enhance cultural pride.

Positive rules: - If members have physical conditions that would make this activity dangerous THEY ARE NOT TO PARTICIPATE.

Motivation system: - It is hoped that members would enjoy traditional dancing.

Possible problems: - Medical conditions that prevent participation;

Strategies for intervention: Members with physical conditions will watch from the sidelines.

Implementation strategy:

1. Leader introduces the round dance;
2. Leader asks those with medical conditions to work the tape recorder or to drum;
3. Dancing;
4. Discussion, or conversation;
5. Conclusion.

Activity Five

Title: Necklace beading.

Time/Date/Setting: As per usual.

Number of Participants/Leaders: Full group membership.

Goals: -Provide an opportunity for conversation;
-Increase self-esteem by having the members make a valuable artifact;
-Increase dexterity by working with hands;
-Make articles that could be used for fundraising. This could be another step towards the group being self-sufficient.

Objectives: -Increase comfort within the group;
-Increase the members' self-esteem;
-Develop members' dexterity and hand-eye coordination;
-Make items the members can be proud of;
-Make saleable items for fundraising.

Materials: -Hemp thread;
-Leather thongs;
-Assorted beads (large and small);
-Medallions.

Long-term value: -Closer knit group;
-Increased dexterity for the members;
-Fundraising;
-Increased self-esteem.

Positive rules: - Rules such as sharing the materials would be obvious enough that the leader pointing them out might offend the members of the group.

Motivation system: - Most of the motivation will likely come from the opportunity for conversation rather than the necklaces themselves.

Possible problems: -Disinterest;
-Arthritis or other physical problem preventing the member from participating;

Interventive strategies: - Offer an alternative activity that does not conflict with beading.

- Use very large beads and thongs for those who want to participate but are limited by arthritis;

Implementation strategy:

1. Leader introduces the activity and offers patterns for those who want them;
2. Those who do not know how to bead are paired up with someone who does;
3. Those who choose not to bead are offered another activity;
4. Materials are set out;
5. Necklaces are made;
6. Clean up at the end.

Future Activities

Future activities would include bingos, visiting shut-ins, speaking in schools, and fundraising for this and other groups.

Evaluation

Pre-program Evaluation

Literacy and language barriers may require that questions be asked orally. These questions would be asked of elderly aboriginals at the Calgary Indian Friendship Centre and would include the following:

1. When should a group be held?
2. What should be done in that group?
3. Where should it be held?
4. Who should be included?
5. Who, if anyone, should be excluded?
6. What issues are important?
7. How much interest is there?
8. How would the group reach other potential members?
9. What would people hope to gain from attending such a group?

Evaluation in the Program

Due to the problems with literacy and language barriers mentioned above, most evaluations within the program would also have to be oral. This feedback would be sought by both the staff member and the volunteers in three ways.

In discussions within the group, members would be asked to tell the members how they feel the group is going, what they like about it, what they do not like about it, and what they would like to see in the future.

The second method for obtaining feedback would be to have the leader and volunteers talk with the members during the lunch before each meeting. The volunteers and leader would do this as they ate lunch with the members and ask them similar questions. The hope is that those who do not feel comfortable discussing issues in the group circle will be able to in the less formal setting.

Finally a suggestion box would be set up for those who wish to remain anonymous.

Troubleshooting

Potential Problems	Potential Solutions
Tension between bands or between status and non-status aboriginals.	Emphasis placed on acceptance and group identity.
Language barriers.	Interpreters, sign language.
English literacy deficits.	Minimize the use of written visual aids.
Transportation (eg. van breaks down, etc.).	Maintain a pool of volunteers who can be called on.
Irregular attendance by group members.	Open attendance and membership.
Too many non-aboriginal participants.	Direct advertising towards aboriginal groups if necessary.

Lack of cohesion due to conflict.	Leaders use conflict resolution and trust exercises to bring people together.
Group domination by one or two members.	Problem will be addressed by group leaders or members.

Conclusion

It is the hope of the writers of this paper that this project will one day be implemented. There is a clear need, and the benefits for the members, as well as the staff and volunteers involved would, in all likelihood, be substantial. As well, grade school students, aboriginals in conflict with the law, and anyone else whose life was touched by these gentle people could find his or her world enriched by being exposed to the wisdom and caring so many elderly aboriginal have to offer.

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Appendix "A"

Napi

In the beginning, water covered the entire world. One day the ever curious Napi decided to find out what lay below. He sent first the duck, then the otter, and the badger. All dived in vain. Then, Napi asked the muskrat, who then plunged into the depths. He was gone so long that Napi feared that he had drowned. At last the muskrat rose, alive, holding a small ball of mud. The Old Man took this small lump, blew upon it, and magically it began to swell. It continued to grow in size until it became the whole Earth. Napi then piled up rocks to make mountains, gouged out river and lake beds, filled them with water, and then covered the plains with grass. He made all the birds and animals, and finally people. Patiently he taught the men and women how to hunt and how to live. Now, his work completed, the Old Man climbed a high mountain and disappeared. Some say Napi's home lay in the Rocky Mountains at the headwaters of the Alberta river that bears his name, The Oldman. (Palmer & Palmer, 1985, p.53)

Appendix "B"

Resources

Billy Alice-Wiley
Mawuson Senior's Centre, ph. 274-1753
Calgary, Alberta

Ramona Beatty
Aboriginal Outreach Worker, ph. 244-4267
City of Calgary Social Services
Calgary, Alberta

Lillian Blondie & Melissa Lazore
Assembly of First Nations, ph. (819) 994-7525 or 997-8407
Ottawa, Ontario

Audrey Breaker
Continuing Education Department, ph. 240-6875
Mount Royal College
Calgary, Alberta

Mike Bruised-Head
Lethbridge Friendship Centre, ph. 328-2414
Lethbridge, Alberta

Wayne Courchene
Calgary Indian Friendship Centre, ph. 264-1155
Calgary, Alberta

Richard Folsher
City of Calgary Social Services
Calgary, Alberta

Diana Jones
Tsuu T'ina Nation, ph. 281-3363
Calgary, Alberta

Elijah Harper & Jennifer Wood
MLA & Assistant, ph. (204) 945-0069
Husband Hope, Manitoba

Norman Manyfingers
Calgary Police Service, ph. 266-1234
Calgary, Alberta

Karen Niestrom
New Horizons, ph. 292-6714
Calgary, Alberta

Mary Stacey
Social Services Department, ph. 240-6448
Mount Royal College
Calgary, Alberta

Dennis Sutherland
Fort Calgary, ph. 290-1875
Calgary, Alberta

Archie Whitterd
Aboriginal Pastoral Centre, ph. 244-4248
Calgary, Alberta

Appendix "C"

Sources of Volunteers

Volunteer Center

- Downtown
- Mount Royal College
- University of Calgary

Calgary Indian Friendship Center

Local reserves

Plains Indian Cultural Survival School